

Faith that Works

Faith
AD 48-62
Prayer

General Epistle of James

Riches
Tongue
Pride

Lesson 6

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The General Epistles of the New Testament

Lesson 6

The Book of James

Lesson 5

- VI. Practical religion & worldliness: Drawing Near to God
..... James 4:1-12
- A. Conflicts and compromise:4:1-10
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VI. Practical religion & worldliness: Drawing Near to God 4:1-12

Conflict and compromise: 4:1-10: "What is causing the quarrels and fights among you? Don't they come from the evil desires at war within you? ²You want what you don't have, so you scheme and kill to get it. You are jealous of what others have, but you can't get it, so you fight and wage war to take it away from them. Yet you don't have what you want because you don't ask God for it. ³And even when you ask, you don't get it because your motives are all wrong – you want only what will give you pleasure. ⁴You adulterers! Don't you realize that friendship with the world makes you an enemy of God? I say it again: If you want to be a friend of the world, you make yourself an enemy of God.

VI. Practical religion & worldliness: Drawing Near to God 4:1-12

⁵Do you think the Scriptures have no meaning? They say that God is passionate that the spirit he has placed within us should be faithful to him. ⁶And he gives grace generously. As the Scriptures say, "God opposes the proud but give grace to the humble." ⁷So humble yourselves before God. Resist the devil, and he will flee from you. ⁸Come close to God, and God will come close to you. Wash your hands, you sinners; purify your hearts, for your loyalty is divided between God and the world. ⁹Let there be tears for what you have done. Let there be sorrow and deep grief. Let there be sadness instead of laughter, and gloom instead of joy. ¹⁰Humble yourselves before the Lord, and he will lift you up in honor."

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v. 1 – In contrast to the heavenly wisdom that produces an atmosphere of peace, in which the seed of righteousness will grow (3:18), earthly wisdom causes chronic interpersonal warfare.

The source is a contentious, selfish nature.

In this verse James uses two rhetorical questions to point to the source of the perpetual conflict which has a disintegrating effect on individual personality and upon society as a whole and is present in Christian communities.

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James is writing to Christians! As mentioned above – the closing verse of chapter 3 tells us that man's ultimate good can best be described as "peace"; and yet the most obvious feature of human life is "strife".

Question #1: "What is causing the quarrels and fights among you?"

He notes that quarrels and fights are found among them (Christians).

Fights in the Christian community are the outcome of quarrels between individuals, and both are due to the "evil desires at **war** within you."

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Question #2: "Don't they come from the evil desires at war within you?"

The 'evil desires' is the Greek word – 'hedonon' meaning 'pleasures' in the bad sense of the word.

This Greek term is "hedonon," from which we derive "hedonism," indicating a pursuit of pleasure.

This internal battle is reminiscent of Paul's struggle described in Romans 7:23, where he speaks of the law of sin waging war within his members.

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The imagery of war suggests a fierce internal conflict, highlighting the need for spiritual discipline and reliance on the Holy Spirit to overcome these desires.

This internal struggle is a common theme in Scripture, emphasizing the need for believers to crucify the flesh (Galatians 5:24) and live by the Spirit (Galatians 5:16).

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The 'pleasures of life' refer to the lusts of the flesh and the doctrine of original sin – which asserts that something is inherently wrong with human nature itself – sin!

In our sin nature, we want to satisfy those desires.

This is a characteristic of the unredeemed life, as Titus 3:3 says, that men are in slavery to “**divers lusts and pleasures.**”

James says that these pleasures are at “**war within you (us).**”

“War” is a serious word, the Greek word for 'conflict' is also translated 'war' - indicating serious disputes.

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The early church, composed of diverse backgrounds, faced challenges in maintaining unity.

This echoes Jesus' teachings on peacemaking,

Matthew 5:9: "God blesses those who work for peace, for they will be called the children of God." and Paul's exhortations to live in harmony,

Romans 12:16: "Live in harmony with each other. Don't be too proud to enjoy the company of ordinary people. And don't think you know it all!"

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The question implies self-examination, urging believers to consider the root of their disputes, which often stem from selfish desires rather than external circumstances.

This verse and its two questions can be used to measure the sincerity of our faith (religion – as James would say).

Is God or evil desires (pleasures) the dominant concern of our life?

We will never be free from the influence of pleasures (evil desires) that are at war within us in this life, but we can be free by the Grace of God from their domination.

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v. 2 – “You want what you do not have, so you scheme and kill to get it. You are jealous of what others have, but you cannot get it, so you fight and wage war to take it away from them. Yet you do not have what you want because you don’t ask God for it.”

In this verse, James states more specifically the direct connection between evil desires and the quarrels and fights that result from them.

James gives three parallel clauses in this verse.

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Scholars have always been faced with two difficulties in this verse:

1) First, the punctuation – there is no punctuation or even separation of words in the ancient Greek manuscripts, so editors are free to punctuate as they think best.

There are three parallel clauses or phrases in this verse (KJV) and the punctuation makes the significance unclear.

“Ye lust, and have not:

Ye kill, and desire to have, and cannot obtain:

Ye fight and war, yet ye have not, because ye ask not.”

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2) Second, the words as rendered in the KJV noted above and NLT “so you scheme and kill to get it” (NLT) pose a difficulty.

The words “ye kill” are found in all of the existing Greek manuscripts and ancient versions.

Early translators and scholars would try to ‘change’ the text by suggesting other words for ‘ye kill’ to ‘ye envy.’

The two Greek words are similar.

However, the New Testament text has been so well preserved that scholars do not resort to ‘emendation’ or ‘change’ of the text.

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The scholars Westcott and Hort revised the punctuation of this verse in their New Testament translation in 1881 and this has commended itself to modern scholars and translators since.

This revised punctuation is best seen in the translation of the American Revised Standard Version (RSV) -

“you desire and do not have; so you kill. And you covet and cannot obtain; so you fight and wage war.”

And as in the modern translation NLT says – “You want what you don’t have, so you scheme and kill to get it, so you fight and wage war to take it away from them. Yet you don’t have what you want because you don’t ask God for it.”

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With this punctuation change, we can see the true parallelism with the 'and' and 'you covet' and the consequences of the unstoppable and unsatisfied covetousness are clearly brought out.

Even though each clause is a statement, the verbs indicate that the sentences are conditional.

We must remember that James is writing a general epistle and is not necessarily meaning that these circumstances actually exist in a particular Christian community known to him.

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James is underlining what can happen and does happen in human life when men choose pleasure instead of God.

As the history of humanity from the days of Cain to the present time makes it abundantly clear that when the laws of God are disregarded and pleasure is given full reign, it takes control of the situation and often sweeps its victims on to murder.

Naboth in the Old Testament is an example of the mighty power of covetousness and of the result to which it can lead.

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The Greek words translated 'Ye lust' – *epithumeite* and 'Ye desire' – *zeloute*, do not have quite the same meaning.

The word for lust is used in a bad sense, as here, of desiring passionately, or coveting something that belongs to someone else;

while the word used for desire can be used for both good and bad sense.

In this verse it is used in a bad sense, it expresses envy of position, rank, or fame... sordid and bitter personal ambition.

Covetousness does not always lead to possession, envy does not always attain to the position of its rivals, and the inevitable result in conflict and strife.

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The last clause of the verse should be taken as a separate clause: "Yet you don't have what you want because you don't ask God for it."

The intent is that men and women can only obtain real satisfaction by praying to Him who is the only one who can give it.

Man's need is then to 'desire the right things,' i.e., the things that God will bestow on his children if they ask Him for them.

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V. 3 – James gives a small qualification of the negative of the previous verse: “**And even when you ask, you don’t get it because your motives are all wrong – you want only what will give you pleasure.**”

James is writing to Christians, even though they are Christians who are far from being wholly God-centered.

He reminds them that if their lives are either completely under the control of pleasures, (like the unsaved or unregenerated) or who still feel the tug of such pleasures as an evil separating factor in their lives, even though they may be saved or regenerated, may offer prayers, but find that their prayers be such that God may not answer.

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Why? Because – their ulterior motive is that they have more time, better health, and increased strength to spend in the pursuit and satisfaction of their own desires.

Thus, they pray amiss!

The Bible makes it clear whose prayers God is ready to accept:

- 1) His ears are open to the righteous, Psalm 34:15: “The eyes of the Lord watch over those who do right; his ears are open to their cries for help.”
- 2) He is close to all that call upon Him in truth, Psalm 145:18: “The Lord is close to all who call on him, yes, to all who call on him in truth.”

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- 3) He listens to the repentant, Luke 18:14: "I tell you, this sinner, not the Pharisee, returned home justified before God. For those who exalt themselves will be humbled, and those who humble themselves will be exalted."
- 4) He hears all who ask anything that is according to His will, 1 John 5:14: "And we are confident that he hears us whenever we ask for anything that pleases him."

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vv. 4 – 10 – James explains the causes of conflict: love for the world, divided loyalty, and arrogant criticism in verses 11-12.

He gives exhortations which will rectify these causes and lead to peace.

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v. 4 – “You adulterers! Don’t you realize that friendship with the world makes you an enemy of God? I say it again: If you want to be a friend of the world, you make yourself an enemy of God.”

It is important to note that the words in KJV – adulterers and adulteresses or adulterers in the NLT should not be interpreted literally, but metaphorically.

Jesus called the generation He had come to serve an ‘adulterous generation’ because it was disloyal and unfaithful, Matthew 12:39.

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The disloyalty of Israel to God was often described as 'adultery' by the prophets, the unfaithfulness of Hosea's wife is seen as an 'acted parable' of the unfaithfulness of God's people.

In the same sense, worldly-minded Christians are 'adulterers' or 'unfaithful creatures.'

Just as God in the Old Testament is constantly depicted as the husband of Israel, so Christ was thought of by the early Christians as the heavenly Bridegroom and the Church – His Bride.

The Church, as a whole or individual Christians in particular, when unfaithful to Christ, show 'friendship with the world.'

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The Christian cannot, without compromising his position in Christ, divide his attention/affection between God and the world.

If the Christian is selfish in any form, it is friendliness with the World, and it causes the Christian to be at war with God, though God's faithfulness to him is constant Fatherly love.

Sometimes the affections of the world in new convert to Christ is so evident and the love of God so dominating that any compromise with the world is unthinkable.

Yet, in others sin still remains very active, even after conversion, and the task of living in the world but not of the world is much more difficult.

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The spirit of the world is one of the perennial enemies of the believer.

“World” refers to the world system – to all of its values, mindset, philosophies of life, and priorities that run contrary to the will and way of God.

The ‘world’ suggests that your success requires you to turn away from the path of godliness – to neglect developing your relationship with God.

But Jesus said a life without God or the things of God is worthless, regardless of its appearance (Mark 8:36).

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The Holy Spirit's power can transform our minds (Philippians 2:5, 13; Titus 3:5) and redirect us toward the things of God (Philippians 4:8).

To gain victory over the Devil, resist him! To gain victory over the world, renew your mind!

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Philippians 2:5

You must have the same attitude that Christ Jesus had.

Philippians 2:13

For God is working in you, giving you the desire and the power to do what pleases him.

Titus 3:5

he saved us, not because of the righteous things we had done, but because of his mercy. He washed away our sins, giving us a new birth and new life through the Holy Spirit.

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Philippians 4:8

And now, dear brothers and sisters, one final thing.
Fix your thoughts on what is true, and honorable,
and right, and pure, and lovely, and admirable.
Think about things that are excellent and worthy of
praise.

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It should be noted that this verse emphasizes the truth that it is by a deliberate choice by the Christian to participate in worldly conduct which makes him an enemy of God.

Often, the Christian may find himself quite unwillingly in an atmosphere that is pervaded by worldly standards.

He cannot help being where he is.

James is saying that to deliberately seek out the world is like walking into the enemy's camp.

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v. 5 – “Do you think the Scriptures have no meaning? They say that God is passionate that the spirit he has placed within us should be faithful to him.”

In this verse, James basically gives readers scriptural authority for what has been stated in verse 4 about the incompatibility of friendship of the world and friendship to God.

God is a jealous God who will not tolerate rivals.

It is His Spirit that has been given to the Christian, and He cannot view with anything but jealousy when the Christian harbors in his soul any rival spirit of the world.

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Where sin abounds, grace more than abounds; and God in His love does not abandon us in our temporary unfaithfulness, but His grace is always available for us in time of need. God's demand for undivided allegiance goes hand in hand with His supply of divine grace.

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v. 6 – “And He gives generously. As Scriptures say, “God opposes the proud but gives grace to the humble.”

This axiom – the greater God’s people’s needs – the greater is God’s supply of grace, is founded on the quotation of Proverbs 3:34 and 1 Peter 5:5b “God opposes the proud but gives grace to the humble.”

The ‘proud’ are those whose hearts are turned away from their Creator and who set themselves up against all that is holy or called God.

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This kind of pride expresses itself in a contempt for God's servants. God is opposed to these.

On the contrary, the 'humble' are those who recognize their insufficiency, and are conscious of state of affairs and absolute dependence upon Almighty God and are willing to receive from Him.

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v. 7 – “So humble yourselves before God. Resist the devil, and he will flee from you.”

Naturally, James moves from the statement that is the humble whose hearts are open to receive God’s grace, on to the mandate to his readers ‘to submit yourselves to God.’ KJV or ‘humble yourselves before God’ NLT.

Submission to others is a characteristic of humility.

You can obey others without humility, acting either from compulsion or with selfish motives, but we can only truly submit to others when we recognize that they are greater, better, or more worthy of honor than we are.

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Submission to others, whether it be as citizens to magistrates in the legitimate discharge of their duties, or as wives to husbands, husbands to Christ, children to parents is imposed or placed in the New Testament as a paramount Christians duty.

It is transformed into something richer and better than a mere duty when it is done 'for the Lord's sake', 1 Peter 2:13-14a: "For the Lord's sake, submit to all human authority – whether the king as head of state, or the officials he has appointed..."

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Because pride separates us from God more than anything else, and it prevents that perfect submission to Him, which is the essential pre-requisite for receiving His blessings, James naturally follows the call for submission with the command to “**Resist the Devil.**”

This command has a conditional force with the sense being “If you resist the devil, he will flee from you.”

The devil knows that the best way to draw Christians away from a whole-hearted and voluntary submission to God lies in appealing to their wounded pride.

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Paul knew the devil's tactics, thus Paul's requirement that positions of authority in the church should not be occupied by a novice, lest they be lifted up with pride and fall into condemnation of the devil: 1 Timothy 3:6: "A church leader must not be a new believer, because he might become proud, and the devil would cause him to fall."

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Remember how the devil tempted Jesus in the wilderness at the beginning of his public ministry and later again when the Galileans tried to make Him an earthly king!

Each time He resisted the devil: in the wilderness with the weapon of the Word of God – Holy Scriptures - Matthew 4:4-11, and on the other occasion by withdrawing to the hills to be alone in prayer with His heavenly Father - John 6:15.

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As Jesus resisted the devil, so must we resist the enemy. We are assured here that our very resistance will constitute our victory.

We can resist because we have been born again as children of God and the weapon of faith as our shield, Ephesians 6:16.

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Matthew 4:4-11 "But Jesus told him, No! The Scriptures say, People do not live by bread alone, but by every word that comes from the mouth of God. ⁵Then the devil took him to the holy city, Jerusalem, to the highest point of the Temple, ⁶and said, If you are the Son of God, jump off! For the Scriptures say, 'He will order his angels to protect you. And they will hold you up with their hands, so you won't even hurt your foot on a stone.' ⁷Jesus responded, "The Scriptures also say, 'You must not test the Lord your God.' ⁸Next the devil took him to the peak of a very high mountain and showed him all the kingdoms of the world and their glory.

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⁹ "I will give it all to you," he said, "if you will kneel down and worship me." ¹⁰ "Get out of here, Satan," Jesus told him. "For the Scriptures say, 'You must worship the Lord your God and serve only him.'" ¹¹ Then the devil went away, and angels came and took care of Jesus."

John 6:15: "When Jesus saw that they were ready to force him to be their king, he slipped away into the hills by himself."

Ephesians 6:16: "In addition to all of these, hold up the shield of faith to stop the fiery arrows of the devil."

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v. 8 – “Come close to God, and God will come close to you. Wash your hands, you sinners; purify your hearts, for your loyalty is divided between God and the world.”

It is important to note that the first sentence of verse 8 is a parallel and a contrast to the last sentence of verse 7.

We are to resist the devil, and he will flee from us, but here in verse 8 – James says that if we will come close to God that He will come close to us.

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Notice the three verbs of this verse:

- a) Come close: The more we come closer to God the easier it is to resist the devil.

In the Old Testament, it was the function of the priest to come near to God, at set times and offer sacrifices for the people. (Exodus 19:22 – “**Even the priests who regularly come near to the Lord must purify themselves so that the Lord does not break out and destroy them.**”).

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In the New Testament and under the New Covenant of Grace, the privilege to come near to God is open to all believers.

We can approach boldly to the throne of grace at any time, and we don't need to come with sacrificial offerings, for we only have to plead the shed blood of Jesus – Hebrews 4:16 – “**So let us come boldly to the throne of our gracious God. There we will receive his mercy, and we will find grace to help us when we need it must.**”

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b) Wash your hands: In the Old Testament, the priests were to wash their hands as part of their being purified to be able to perform their duties.

This teaches us about the holiness of God.

The hand washing came to be applied figuratively to the removal of moral defilement.

As Christians, we are defiled by sin, though we are no longer under the dominion of sin, we may still commit sin, and if we deny this fact we are deceived.

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1 John 1:8 – “If we claim we have no sin, we are only fooling ourselves and not living in the truth.” James does not hesitate to use the word ‘sinners’ even though he is addressing Christians, to remind them to ‘wash their hands’ – i.e., to repent.

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- c) Purify your hearts: because the influence of the world is against God and presses strongly on us the believer in Christ so much that it is very difficult to avoid moral defilements.

The world influences our minds, and our affections are torn in two very different directions.

As Paul says in Romans 7:19 – “I want to do what is good, but I don’t. I don’t want to do what is wrong, but I do it anyway.”

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Therefore, we are double minded, we waive in our loyalties, we are undecided in our intentions, and divided in our interests, and as a result, we lack the purity of heart and singleness of purpose which the Lord expects in us, His disciples.

This is a dangerous condition, and the remedy for it is a re-dedication of our whole personality to Christ and a fresh submission to the cleaning power of the Holy Spirit.

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James uses the word purify to remind his Christian readers that their whole life must be one of constant purification under the power of the Holy Spirit.

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V. 9 – “Let there be tears for what you have done. Let there be sorrow and deep grief. Let there be sadness instead of laughter and gloom instead of joy.”

When the Christian compromises with the world and is ‘double minded,’ it is a sure sign that his sense of the gravity of his sin has become blunted or dimmed.

James in this verse calls the reader back to sober earnestness which is the proper mental demeanor when we face the reality of sin.

There is a Christian joy found in believing the Good News or redemption in Christ.

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However, when sin is active in the believer's life and it is working havoc in the lives of others, the Christian's most deeply felt emotions should be repentance and sorrow.

Jesus was sinless, yet he felt so keenly the burden of the world's sin that we are not surprised to find that, while there is mention in the Gospels of His tears, there is no record of His laughter.

Jesus wept at the grave of His friend Lazarus, He wept again as he approached Jerusalem and He told the women of Jerusalem on the way to Calvary to stop weeping for Him, but rather weep for themselves and their children in view of all that was coming on them in the future

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James, naturally, reminds his readers, many of whom, were in danger of becoming friends with the world (double minded) that mourning, sorrow (weeping) should be characteristics of the Christian.

The sorrow and deep grief that James describes is the sense of our wretchedness before God, and that godly sorrow that leads to repentance.

James says to abandon laughter for the mourning which Jesus describes as an essential ingredient of the blessed life, Matthew 5:4 – “Blessed are they that mourn, for they shall be comforted.”

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The Bible recognizes laughter as one of the great gifts of God.

In it we read that God fills the mouth of the perfect man with laughter, Job 8:21 – “He will once again fill your mouth with laughter and your lips with shouts of joy.”

But the Bible also recognizes that there is a laughter that is born of flippancy, scorn, and self-satisfaction.

Sarah's laughter on hearing the divine promise that she would become a mother of Abraham's promised heir was unseemly because it reflected a failure to appreciate the omnipotence of God, Genesis 18:12-13.

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Jesus pronounced a woe on those whose laughter revealed an ignorance of their own true condition and status before God, Luke 6:25 – “What sorrow awaits you who are fat and prosperous now, for a time of awful hunger awaits you. What sorrow awaits you who laugh now, for your laughing will turn to mourning and sorrow.”

The Laodicean church in Revelation 3 did not know what condition they were in “wretched, miserable, poor, blind and naked” Revelation 3:17.

Only when they accepted the Lord’s invitation to mourn and weep over their condition would they enjoy the blessedness of the kingdom of God and laugh with a holy laughter in the company of saints.

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v. 10 – “Humble yourselves before the Lord, and he will lift you up in honor.”

In this verse, James ends this series of exhortations with the mandate “to humble yourselves before the Lord” and he then assures them that if they do, they will then be exalted or “lifted up in honor.”

If we attempt to see ourselves as other people see us, we will have false perspective.

It is only when we see ourselves in the sight of the God that we have a true perspective.

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If we form our own opinions of ourselves or are content with the judgment of others as to who we are, then we will either be unduly flattered or unduly disparaging.

It is only when we see ourselves, by the help of the Holy Spirit against the revelation of God in the Bible that we judgment ourselves correctly.

We are humbled in the sight of God, but this humiliation does not lead to despair but to the essential condition of exaltation.

This exaltation is both an immediate and distant reality.

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All who submit to the will of God are exalted now but will also find that exaltation complete when they reign with Christ in glory.

In the meantime, we have the promises of Jesus as recorded in the Gospels (Matthew 23:12; Luke 14:11; 18:14) that “**he that shall humble himself shall be exalted.**”

To those who humble themselves before him, God gives honor in place of the shame of their persecution and oppression.

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B. Backbiting and judging: Warning against Judging Others:

4:11-12: "Don't speak evil against each other, dear brothers and sisters. If you criticize and judge each other, then you are criticizing and judging God's law. But your job is to obey the law, not to judge whether it applies to you. ¹²God alone, who gave the law, is the Judge. He alone has the power to save or to destroy. So, what right do you have to judge your neighbor?"

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v. 11 - The verb translated literally means 'talk another down' or 'talk against another.'

It carries the additional significance of 'speaking about others behind their backs in a derogatory manner.

Notice that James appeals to his readers as 'brothers and sisters,' this indicates a close bond spiritually one to another, as a close tie like that which physically binds brothers and sisters in a human family.

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Backbiting or speaking evil of one another is an illustration of not having that humility which makes it possible for anyone to be exalted by the Lord.

If we talk down our neighbors or a fellow member of the church or body of Christ, we are often implying that we are better people than those we talk down to or about. Backbiting is a subtle form of self-exaltation.

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In the process of backbiting, James suggests that a slanderer is in fact passing judgment.

In a court of law, the judge is bound to pass judgement, but only in the light of specific charges and after all the facts have been discovered as far as humanly possible.

The backbiter, on the other hand, is in effect passing judgment without the opportunity of knowing, or, it may be, without even the desire to know the truth.

VI. Practical religion & worldliness: Drawing Near to God 4:1-12

If you speak evil of your brother, you are so lacking in humility that you are behaving as if you have been given the divine right to judge.

This means that you also then speak against God's law.

As James noted in chapter 2:8, the royal law according to Scripture is "Yes, indeed, it is good when you obey the royal law as found in the Scriptures: "Love your neighbor as yourself."

By violating this royal law, the backbiter is in effect passing judgment on it.

VI. Practical religion & worldliness: Drawing Near to God 4:1-12

v. 12 – “God alone, who gave the law, is the Judge. He alone has the power to save or to destroy. So what right do you have to judge your neighbor?”

In this verse, James is emphasizing that there is only one lawgiver whose laws are of permanent significance and whose judgments are eternal, because there is only One who is Lord of life and death, and who is able to save and to destroy.

VI. Practical religion & worldliness: Drawing Near to God 4:1-12

James is reiterating the great truth about God and His divine nature as revealed to Moses in the words of Deuteronomy 33:39 – “Look now; I myself am he! There is no other god but me! I am the one who kills and give life; I am the one who wounds and heals; no one can be rescued from my powerful hand!”

Of all the lawgivers in the world God alone is strong enough and competent enough to detect, convict, and punish all who disregard or disobey His Word.

VI. Practical religion & worldliness: Drawing Near to God 4:1-12

Jesus told His disciples that God was to be feared precisely for this reason. "Dear friends, don't be afraid of those who want to kill your body; they cannot do any more to you after that. But I tell you whom to fear. Fear God, who has the power to kill you and then throw you into hell. Yes, he's the one to fear." Luke 12:4-5.

VI. Practical religion & worldliness: Drawing Near to God 4:1-12

Paul wrote about the 'superior Jew' who sought to pass judgment on the Gentile, "You may think you can condemn such people, but you are just as bad, and you have no excuse! When you say they are wicked and should be punished, you are condemning yourself, for you who judge others do these very same things."

Romans 2:1.

So, as James says, "So what right do you have to judge your neighbor?" or as the KJV says, "who are thou that judgest another?"

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Faith that Works

Faith

Riches

AD 48-62

General Epistle of James

Tongue

Prayer

Pride

Lesson 6

PASTOR NORMAN RUSH, JR

